

# Mr. Johnson's Speech

(*Fr*) *Franciscan* &  
Which he deliver'd to his Friend to be

Printed (as he mention'd at the place of Execution.)

## ADVERTISEMENT.

Mr. Johnsons's Tryal, and what he spoke at his Execution, being finisht, there came to the Printers hands his Speech at large (of which his foregoing words are only the heads) as the Reader will see, and as Mr. Johnson also mentions, viz. (I would have said more, but that I gave my Speech to a Friend to be Printed) therefore his Friend has now faithfully publisht it accordingly, being written by Mr. Johnson himself, as followeth.

**G**OD Almighty (honoured Friends) having been pleased of his infinite mercy through the merits of our Saviour Jesus Christ, to bestow on all Christians the Theological vertues of Faith, Hope and Charity, by vertue of Faith all are to believe whatever God hath revealed to us in this world, & by hope all are to expect what he hath promised we shall receive in the world to come.

And because, where God bestows such a Faith and Hope, it is in order to bring all to a true charity and love of him; for who can have Faith to believe an Infinite Goodness, in which he hopes, but he must love that Infinite Goodness in whom he hopes, which bestows on him such gifts? therefore all ought to honour God, and shew their love to him by a due profession, and a due practice of this Faith, this Hope, and this Charity, otherwise they cannot be saved, because, as St. Paul saith. *With the heart it is believed to righteousness, but with the mouth confession is made to salvation,* Rom. 10. 10. Rom. 10. 10.

For those that will not shew their Faith, which is a light not to be hid under a bushel, but to be set in a Candlestick, to give light to all, such can never have neither true Hope for themselves, nor true Charity towards God, or their Neighbour, nor God to them, because our Saviour saith, *Luke 12. He that confesseth me before men, him will I confess before the Father of man before the Angels of God; but he that denieth me before men (as those do that act or swear against their conscience) him will the Son of Man deny before the Angels of God.* Luk. 12. 8.

And as all are bound to confess him, and his Faith; so likewise all are obliged to own and profess that this Faith can be but one only Faith, as we are taught, *Ephes. 4. where St. Paul declares, There is one Lord, one Faith, one Baptism, one God, even as you are called, saith he, in one hope of your calling.* This being most true, let every rational Christian, in his most retired thoughts, consider how this Unity of Faith, and this Hope of our Calling can stand with such multiplicity of Sects and Opinions, all so divers one against the other, with which the Nation now so abounds: For according to the Text, a man may as well say, there are diversities of Gods, or diversities of Christs, as that there are diversities of Faiths, because Faith is nothing but the truth of one God, which Truth or Faith he hath revealed, which none can alter. Ephes. 4. 5.

We are all therefore bound to believe alike, in one Faith, and in one holy Catholick Church, as our Creed teacheth us; we are all obliged to believe in one Catholick Faith, as the Creed of St. Athanasius in the Protestant Common-Prayer-Book declares, saying, *Whosoever will be saved, it is necessary before all things, that he believe in the Catholick Faith, which Faith, unless every one keep whole and undefiled, he shall without doubt perish everlastingly:* All and every one are to keep this Faith whole, because as it is writ, *St. Jam. 2. v. 10. Whosoever keeps the whole Law, and yet offends in one point, is guilty of all.* Jam. 2. 10.

All are to keep the whole Faith, because our Saviour saith, *Matth. 16. 15. Go ye into the world, and preach the Gospel to every creature:* All are to believe alike the whole Faith of the Gospel, else they shall perish everlastingly; because our Saviour saith in the same place, *v. 16. He that believes shall be saved, but he that believeth not shall be damned.*

damned. We all must keep the Unity of Faith whole and undefiled, because our Saviour also faith, *St. Matth. 5. 16. Heaven and Earth shall pass, but one jot, or one tittle of the Law shall in no wise pass, till all be fulfilled*; as well the Law of Faith, as the Law of Works.

In confirmation of this, I appeal to the Faith, and Works, and Sufferings of all the Saints from the beginning, who to keep their Faith whole and entire, have made such profession and practice of it, and confirm'd it by such works as are recorded in *St. Paul, Heb. 11.* where first he registers the Faith and Deeds of the Believers in particular, and then in general, of what they did and suffered by vertue of their Faith, as there you read; *By faith they slept the mouths of Lions, extinguished the force of the fire, repelled the edge of the sword; they were racked, they were tryed by mockings and stripes; they were in chains and prisons, they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they were so persecuted and impoverished, that they were fain to go about in Sheep-skins, and Goat-skins, needy, in distress, afflicted, wandring in deserts, in mountains, in dens, and caves of the Earth.*

Dear Catholicks now in your present persecution, think of this, and be willing to follow these examples, that you, as in the same place it followeth, being appointed, as they were, by the testimony of your Faith, may receive, ere long, those better things which God, as 'tis there writ, provides for you: Happy those that have this Faith, but thrice more happy those that suffer these persecutions for Faiths sake, because by this *Gal. 3. 11.* Faith, as *St. Paul* faith, *Gal. 3. 11.* the just man lives, and those that have not this *Heb. 11. 6.* Faith, are dead to God, because, as 'tis written, *Heb. 11. 6. Without faith 'tis impossible to please God*; and yet though we have this Faith, except we joyn, when God requires, our works of sufferings to this Faith, both we and our Faith are dead to God, because, *Jam. 2. 17.* as *St. James* faith, *chap. 2. ver. 17.* Faith is to be shewed by works, because *Faith Jam. 1. 25.* without works is dead. And he further shews us in his first *chap. v. 25.* 'tis the works make a man happy, although there can be no good work without a firm Faith in nothing doubting, as he faith, *ver. 6.*

Christian Faith is a firm, established, and an infallible Faith, because it is grounded upon a Rock, against which the gates of Hell shall not prevail, *Matth. 16. v. 18.* This Faith is firmly established by such Authority of God and his Church, that he that will not own the Authority, is as a Heathen and a Publican; God hath declared him so; and what the Church binds on Earth, God binds in Heaven. This Church and Faith is firmly established, because our Saviour hath promised, That the Holy Ghost, the Spirit of Truth should teach the Believers all Truth, remain with them for ever, shew them things to come to be believed, and should cause the Believers to remember all things which Christ had already taught, which you read in *John 14. and 16. chap.*

This Faith is firmly established, because it was believed and published from the beginning, throughout the whole world, as *St. Paul* proclaims, *Romans the first,* where he speaks thus to all that be in *Rome*; *Beloved of God, called to be Saints; first I thank my God through Jesus Christ for you all, that your Faith is published throughout the whole world.* Finally, this Faith is established and infallibly confirmed, that it can never decay till the worlds end, because our Saviour hath promised to be with the Believers unto the worlds end, *Matth. 28. 19, 20. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you alwaies even to the end of the world.* Thus much briefly concerning my Christian Faith in which I truly believe in all points infallible, and in confirmation of which one only Faith and Catholick Church, I will and do lay down my life; and whosoever will as he ought consider the Text that proves this Faith and Church of the Living God, to be the pillar and ground of Truth, as 'tis evident it is, *1 Tim. 3. 15.* I question not but who I say considers this, will believe the same, our Faith being assisted by our second Divine Vertue, which is our Christian Hope.

This Hope is that Vertue which assures us, that for the reward of our Faith, and the profession and due practice of it, as we ought, there are those heavenly gifts laid up for the Christian Believers, which neither eye hath seen, nor ear hath heard, nor the heart of man can conceive or comprehend, as *St. Paul* declares: This Hope gives such confidence, that death cannot overcome it, because, as the Prophet faith, *Although he shall kill me, yet I will hope in him.* Why then shall any fear to die for his Faith, having this Hope? 'Tis for want of making due reflection and use of this Hope that causes so many to be fearful to suffer, and makes them fly the field of persecution, and forsake the banners of their Christian Faith, that all ought to fight under, and would

would still fight under, would they make use of the divine hope of Gods promises, which are such, that as *David saith, Psal. 125. That he that hopes or trusts in our Lord, shall be as Mount Zion, which cannot be removed, but remain for ever. As the Mountains, saith God by the mouth of David, are about Jerusalem, so the Lord is round about his people*; that is, such as will place their hope in him, as the Prophet did, and exhorts *us to do the same, saying, Psal. 130. 5, 6. My soul hath hoped in our Lord; from the morning watch, even until night, let Israel hope in our Lord*; that is, from the beginning of the day of our life, till the night of death; as well in the morning of prosperity, as in the evening of adversity: because 'tis also writ, *God is my Hope for ever*; and whosoever can truly say with *David, Psal. 31. 1. In thee, O Lord, have I plac'd my Hope, shall be assured of what there follows, Not to be confounded for ever, because, as St. Paul saith, Hope confoundeth not.*

There is a contrary Vice to this Virtue, a worldly Fear that brings all things to confusion; it makes Worldlings swear, and forswear, and perjure; For which Perjuries and False Oaths, as the Prophet saith, *Judgment springs up as Hemlock in the Furrows of the Field.* And therefore Dr. Thorndick, in his Book of *just Weights and Measures,* saith, *That Coaction of Oaths is the crying Sin of this Nation, to call down the wrath of God upon the Kingdom.*

What better remedy than to secure our selves against all worldly Fears, and these ensuing Dangers, but by relying on the hope of future blessings, which God, if we fight and suffer for his sake, hath promised. God is the God of Hosts, and we fight under him, and if we trust in him we are happy, as *David saith, Psal. 84. 5. O Lord of Hosts, blessed is the man that trusts in thee, in whom to hope is to be secured*; and therefore *David also saith, Psal. 91. He shall cover thee with his feathers, and under his wing shalt thou hope*; especially if we fight for our Faith; and therefore he adds in the same verse, *His truth shall be thy shield and buckler, if we will hope in him and his reward*; For if we hope for our great wages, we shall easily undergo our little work: As for example, if we hope to drink of the torrent of pleasure, as God hath promised we shall in his Kingdom, who will fear to taste now of the Chalice of some small Persecution? If we hope hereafter to be numbered amongst the Sons of God, as he hath promised we shall, and have our lot among the Saints, why should we now fear to be reviled of men, or be reputed ignominious, as our Saviour and his Apostles were? If they have, so will they do you also; the Scholar is not above the Master, nor the Servant above his Lord. If they call'd the Master of the Family *Beelzebub*, so will they do his Servants; therefore we must with the Apostles rejoice, as you read in the *Acts* they did, *because they were accounted worthy to suffer contumely and reproaches.* If contumely and reproach seem so hard for us to undergo now for a good Cause, as is our Conscience before a few Enemies, what contumely must those undergo who for now acting against their Conscience, shall undergo at the great judgment before God, Angels, Saints, Devils, and all the Damn'd in Hell? if for our reproach now we hope that after a short sorrow, God will honour us so, as to wipe away with his own hand every tear from our eyes, as he promiseth in the *Revelations* he will; and that henceforth *there shall be neither grief, nor labour, nor pain, or the like*; why should any now grieve either to see himself or others suffer? It will not last, this Tempest will soon be over, and if now in this Storm the small vessel of my Body suffer shipwreck, or some others the like vessels, if our Souls can but carry off our goods of Faith, Hope and Charity, all is very well; For as soon as the vessels of our Bodies sink, our Souls will come to shore at the Land of Promise, and we shall be secured in the Rock which is Christ, and ever remain safe in the eternal Hills, where neither winds nor waves of Persecution can ever reach to assault us: then welcome shipwreck, that sinks the vessel of the Body, to bring the Passengers and their Goods so happily to the Haven, the Heaven of Bliss.

Let us therefore weigh these things in a prudential Balance, and see which Scale is the heaviest, of present Fears, or future Hopes; of present Sufferings, or future Glories. Let us remember our Saviours words to his Apostles, *You are those that remain'd with me in my temptations or trials*; for which, said he, their reward was, he dispos'd the Kingdom of Heaven to them; Partners in Sufferings, Partners in Glories: which if well considered, we shall say with St. Paul, *The sufferings of this present time are not con'dign, or of equality to the future glory which shall be revealed in us*; and we shall with his joyful Spirit say, *2 Cor. 4. 17. Our light affliction, which is but for a moment, worketh in us a far more exceeding and eternal weight of glory.* 'Tis a happy weight that lifts both Sufferings and Sufferers up as high as Heaven, to eternal Crowns, of which



we are all assured of as a reward for our Faith, if we will make good use of our Christian hope ; which that we may the better do, let us endeavor to help our selves by the third and greatest Virtue that follows our Faith and Hope, which is Charity.

This is that greatest Virtue of which all sorts of Christians speak much, understand little, and practise less; though without the practice of it, 'tis in vain for any to pretend to have a saving Faith, or Hope; For as St. Paul saith, 1 Cor. 13. *Though he speak with the tongues of Men and Angels, and have not Charity, he is but as sounding brass; and although he should know all Mysteries, and have Faith to remove Mountains; and though he should have such hope, understand for reward, that he should give all to the Poor, and deliver his body to burn, and yet not have charity, it profiteth nothing. Charity, as he saith, ver. 7. suffereth all things, believeth all things, hopeth all things, beareth all things.*

Do all that pretend to Charity do thus? If to speak with the tongues of Angels without Charity be nothing but vanity, what Charity is there in those that speak with the tongues of Detraction, Scandal, Slander, False-witness and Perjuries against their Neighbors? If those that give all to the Poor may want Charity, so that all which they give profits them nothing, what Charity is there in those that take all from their Neighbors, to force them to forsake their Faith? If Alms profit nothing without Charity, can such Injuries profit Persecutors, that take all away against Charity? If a man may give his own Body to burn, and yet be cold in Charity, what Charity is there to kill others Bodies, take away their Lives with ignominy and violence, because they will not kill their own Souls, by acting against God and their Conscience? If Charity consists only in those that suffer all things, believe all things, hope all things, what Charity is there in those who will make their Neighbor suffer all things of Persecution, because they believe and hope according to their Conscience, and profess their Faith and Hope as they are bound before God upon their salvation so to do?

'Tis certain, that though men may pretend persecution of others for Gods sake, to reduce others to him, yet 'tis evident that for any Kingdom to persecute any, meerly for Conscience-sake, is against the Law of God; and therefore whilst they would seem so zealously to keep the first Command, of *loving God above all*, and force others to conform to their opinions, they break the second Command, because *they do not love their Neighbor as themselves*, because they persecute them, and so they dash one Commandment against the other, and so crack both Commandments together: For where-soever the second Command is broke, by not loving our Neighbor as our selves, the first is broke with it, because did they love God above all, they would do better by their Neighbor.

But I do not come here to beat down others pretence to Charity, but endeavour to advance Charity in my self and others; and the way to do this, is not to reckon what others have not done according to Charity, but to call to mind what others have done to raise Charity towards God and their Neighbors.

We read in Holy Writ, that *Moses* love was so, to God and his Neighbor, that to repurchase a Peace and Charity 'twixt God and the People after they had offended, he desired that his own name should rather be blotted out of the Book of life, than that the Peoples names should not be put in, by obtaining Forgiveness; and therefore he saith to God, *Either spare the People, or blot me out of the Book which thou hast writ.*

How superlative a Motive is this, to move Christians to a perfect Charity towards their Neighbors; well may a Christian be willing to lay down his temporal life for good example sake, rather than offend God, and scandalize others by deserting his Faith, since others could be willing to hazard their eternal lives, to reduce their Neighbors to God by Charity.

The like examples of love to God and his Neighbors, we have in St. Paul, in his manifold expressions both towards God and men; first to God, as *Rom. 8.* where he makes this Proclamation, *Who shall, saith he, separate us from the Charity of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? As it is written, for thy sake we are kill'd all the day long, we are accounted as sheep to the slaughter.* He adds, *I am certain that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

And for this Charity in order to his Neighbor, let what he suffered to serve them testify, as he relates, 2 Cor. 11. by being in Labors and Stripes, in Prison, in Death, in Scourg-

Scourgings, in Shipwracks, being day and night in the bottom of the Sea, in Perils, in <sup>2 Cor. 11:</sup> Weariness, in Painfulness, in Hunger, in Thirst, in Fasting, in Cold and Weariness, besides what he suffered through his care of all Churches, *ver. 28, 29.* where he saith, *Who is weak, and I am not weak? understand by compassion, as Fellow-sufferer; Who is scandalized, and I burn not? understand by zeal.* Let those now consider this, who never more rejoyce than now, when they see their passive Neighbors scandalized, and were never better content in their own apprehensions than now, when they behold us suffering, though before God we are innocent. Were St. Paul on earth again, he would rather give himself for others, to ease them of their sufferings, according to his wonted charity exprest, <sup>2 Cor. 12. 15.</sup> *I will very gladly spend and be spent for you:* and he would rejoyce to suffer in charity for his Neighbor, as he abundantly declares, <sup>Coloss. 2. 4.</sup> *I rejoyce in my sufferings for you,* and fill up that which is wanting of the passions or afflictions of Christ in my flesh for his bodies sake, which is the Church, and this example is given for us to do the like, and therefore he saith, <sup>1 Cor. 4. 9.</sup> *We are made a spectacle to the World, to Angels, and to men;* and therefore God forbid but some of us, if we be Christian men, should endeavor to imitate some of his examples, though we cannot all; For he ascended to so superlative a degree of Charity towards his Neighbor, that he declares to the World, that he could be a Cast-away himself to save others; for thus he saith, *Rom. 9. 3. I could wish my self were* <sup>Rom. 9. 3.</sup> *scourged from Christ for my Brethren.*

Christians do not then henceforth so easily ruine your Neighbors, neither in their Lives, nor Estates, or Credits, by Persecutions and Scandals, the Scripture holds forth no such Doctrine, nor gives any such examples, but, as you see, the contrary; but if our Persecutors will not imitate these examples, let us that are persecuted and suffer endeavor to imitate them, by choosing rather to lose all we can call our own in this World, and Life also, rather than to break Charity to God and our Neighbor, either by denying or dissembling our Faith, and scandalizing the Church, or bearing false Witness against our selves, or our Neighbors, to save our Lives or Fortunes, or enrich our selves by false Witness.

And if we will put in practice the Virtues of Faith, Hope and Charity I have spoke of, we ought to do it thus; what we profess by words, we must confirm by deeds and actions. Our profession of Catholick Faith is this, I believe all Divine Revelations delivered to the Prophets and Apostles, proposed by the Catholick Church in Her General Councils, or by Her Universal Practice to be believed as an Article of Catholick Faith, knowing this to be our Faith, the confirmation of this knowledge, or the practice of this by our deeds, is, as St. Paul teacheth, <sup>Eph. 5. 2.</sup> *To esteem all worldly things as dirt, in respect of this eminent knowledge of Christ and his Faith;* and therefore for my own part, I now being ready to leave all in the World, and my Life in testimony of my Catholick Faith, which I profess I desire and hope to manifest to all, I value my knowledge of Christs Faith, more than I value the universal World.

And as for my Christian Hope I profess to have, the confirmation of it, or the practical part is to be fulfilled thus, being that we must, as St. Peter saith, <sup>1 Pet. 3. 15.</sup> *Be always ready to give an account to every one concerning the hope which is in us.* I have already by words expressed it, and by deed I express it thus; That whereas I do believe that God, as the Scripture saith, kills, and brings to life again; carrieth down to the depth, and bringeth back again; so now I do by this my present Execution, which I am now to undergo, willingly give my Body to be mortified in death for my Faith, hoping in Gods infinite mercy he will restore my Body and Soul to eternal life; and I do willingly resign my self to be carried down to my Grave, hoping by my Saviours Cross and Passion, Death and Burial, he will raise me up again to a glorious Resurrection.

And as for the confirmation of my Charity, to shew by deeds, the love I owe to God and my Neighbor, it hath pleased my Saviour by his own words to declare which is the best proof or practice of Charity, where he saith, *No man hath a greater Charity, than he that lays down his life for his Friend.* I therefore do willingly undergo this death I am to suffer now, to testify I love my Friend, my Neighbor as my self; whilst I undergo this death for my self and them, that seeing it is for the profession of my Faith I dye, they, whilst they live, may the more happily serve God in the same belief; and I testify I love God above all, because I forsake the World and my self in death, rather than offend him by doing any thing against my Conscience.

And forasmuch as for these many years I have had occasion by discoursing and reading the Holy Scriptures with others who desired to find out the true Faith, I have by

words declared what Faith I did believe, and what Faith they ought to believe; I now declare that for every Point of Faith that ever I believ'd my self, or read to others, or told them that they might believe as a Point of Faith; for all and every such Points of Faith, in confirmation of them, as well to my self as others, I here lay down my Life; and omitting all other particular Points, I believe Obedience to our King to be a Divine Law, and that we are bound to obey His Commands in Temporal Laws; and I believe it too a sin of Damnation, for any Subject of His to Rebel against Him, or His Kingdom; and I believe it as certain a sin to Damnation, for any Subject to endeavor, either by thoughts, words or deeds, to take away His Life, or act any thing of that nature, either by himself, or any others, or other against His Sacred Majesty, as I believe it was a sin in Judas to Damnation to betray Christ. And I do declare upon my salvation that I never did, nor do know any Catholick, that ever was or is the least guilty, either by thought, word or deed, by any Plot or otherwise, to have any design or concurrence to kill His Sacred Majesty, or rebel against His Kingdom, whom God long preserve with his Subjects in all happiness in this World, and crown Him in the World to come with eternal glory.

Psal. 119.  
8.

And now it remains, that with all the powers and forces of my Soul, I make my address to God for mercy ere I appear before him for Judgment; and you, dear Friends, here present, who believe in one Holy Catholick Church, and Communion of Saints, be pleased in charity to make the same address to God with me, and for me, that we may obtain true sorrow and repentance for all our sins, and a merciful forgiveness; and first let us wish from the bottom of our hearts, that we could express and make good our sorrow, as David did, *Psal. 119. Whilst rivers of waters run down our eyes like his, because we have not kept according to our faith Gods commands*; for which had we that Fountain of tears which the Prophet wished for, we ought spend it all; we ought with *Jeremy*, *Lam. 3. 48, 49.* to weep till our eyes, as his, failed, and as his eye with tears afflicted, as he, faith his heart, so ought ours to do, because we have made so ill use of that Faith, Hope and Charity, which God hath bestowed upon us.

But forasmuch as Tears now at this present, and in these circumstances of rash censuring times, Tears, I say, from me, might seem to some, either the off-spring of Fear to dye, which God forbid I should have in so good a Cause as my Religion; or least others might judge my Tears might fall by reason of some other guilt, of which I am free and innocent, I have endeavoured to stop the course of Tears, and instead of drops of waters from my eyes, I'll spend the drops of blood from every sorrowful vein of my heart, and my whole body, that God may please to wash away the sins of all my life past, and I wish each drop an Ocean for my self and all the World, because I have nothing now left more than wishes, which I beseech thee, O gracious God, of thy mercy to accept of; and if you will vouchsafe to accept of wishes to supply the deeds, by wishes I offer up all that's good to you, that ever you gave to any since the Worlds Creation; I offer up *David's* broken heart, together with my own, that so like him, after my repentance, I may become a man according to your own heart. I offer up the sighs of *Magdalen*, and wish I could make such use of them as she did, to sob out my sins. I wish her repentant Arms, that I may lay fast hold at the Feet of thee my gracious God.

I wish I had the longanimity of all the Holy Confessors.

I wish I had the sufferings of all thy constant Martyrs.

I wish I had the lamps of all thy sacred Virgins, that I might offer all to thee that in them was pleasant in thy sight.

I wish I could offer up to thee, O God, the Sacrifices of just *Abel*, *Lor*, *Job*, and all other Sacrifices that ever did gratefully ascend up in thy sight; that thou being pleased by the sight of them, thou mightst look no more upon my sins: For if thou wilt observe mine iniquities, who shall endure? let therefore thy mercy hide thy face from my sins, but let not the rigor of thy justice cast me away from thy presence; cast me not away from thy Face, and thy holy Spirit take not from me, but turn away thy Face from sin, and blot out all my iniquities, and I will offer my Body as a Sacrifice to thee by death to appease thy just anger.

I own my sins, and I own your mercies. You gave me Faith to know and believe what was the Will of you my heavenly Master, but I acknowledge my fault, that although I knew your Will, I did not fulfill it, and therefore I ought to be beaten with many stripes, because you foretold me, that many are the stripes of a sinner; but be pleased,



pleased, dear Lord, also to remember, that in the same place you promised, that notwithstanding this, yet mercy should encompass him that hopes; you have given your Divine Hope, vouchsafe to let this Hope defend me; and although I know I have not made good use of Hope, and Hope not well us'd, of which I am guilty, makes a Sinner defer Repentance, and so puts in danger to fall into Presumption by long neglect, yet the last hour of calling being not yet past, and your mercy being above all your works, I hope and humbly beg to be Partaker with those who were accepted at the last hour.

I humbly acknowledge with thanks, O gracious God, that you gave me Charity as your Livery, in which I always ought to have appeared in your sight, and never to have been divested of it; but how oft have I been spoiled, through my own fault, of this garment? how oft have I, by descending to *Jericho*, instead of going up to *Jerusalem*? how oft, I say, have I been rob'd of this garment of Charity, even as often as I have preferred any sublunary object, and the love of that before the love of you, and before your goodness, which is above all goodness, and the object of all Beatitude?

Vouchsafe again, O gracious Lord, to restore in mercy to me this Nuptial Vestment, ere I dare appear at the Supper of the Lamb. Make me, O heavenly Father, a penitential Prodigal, and then I shall have put on me again this best Robe of Charity.

This I beg from the bottom of my Soul for his dear sake, who was divested of his garments out of Charity, that I might be invested in his Charity, who also suffered his garments to be divided, that he might purchase grace, that we might never be divided from the unity of his Faith and Church, but rather willingly suffer for his sake the separation of our lives from our bodies, the separation of our bodies from our souls, and the separation of our bodies into its quarters, that we may the more perfectly by these sufferings and separations from our selves be united to him.

Therefore in the faithful communion and perfect union of the sufferings of all Saints that ever have been, or now are, or ever will be, in the union of the most sacred merits of the life, passions and death of God and man, my dear Redeemer and Saviour Christ, I offer my self willingly to what I am now to suffer, begging by all that's good in Heaven and in Earth, remissions of sins for my self and the world, particularly for all that may appear to have been, my Enemies in the concern of my Life, as Witnesses, Jury, Judge, and others, whom I do not esteem as Enemies, but as the best of Friends; I heartily forgive them, and beg the best of Blessings for them all, as being the cause of sending me sooner than otherwise I might have gone, to the happy state of Hope for the other World. Whither, before I go, I humbly beg pardon of all in this World, for whatever in thoughts, words or deeds I have committed to offend them, or omitted to do for them, by which any thing might have been mended in them, or my self, I beseech God to bless them all.

I beseech God to bless also all my Friends, spiritual and temporal; all Benefactors; and all by whom I have received good or evil, by words, deeds or desires.

I beseech God to bless all those of whom I ever had care or charge spiritually or temporally.

I beseech God bless his Holy Catholick Church, and our chief Bishop thereof, with all other Bishops, Priests and Clergy.

I beseech God bless this Nation, and unite all amongst themselves and to God, in true Faith, Hope and Charity.

I beseech God to bless His Majesties Privy Council, and make all the secrets of their hearts and their desires such, as that both *Charles* our King on earth, and God our great King in Heaven and Earth, may be serv'd, pleas'd and honour'd by them, that men and Angels may rejoyce at it now, and be publick witness of it at the last great day, at the great and last Council Table, where every secret shall be laid open, Luke 12. as *Solomon* saith, *Eccles. 12.* when God will bring into judgment every secret thing, whether it be good or evil.

I beseech

I beseech God to bless the Parliament now Elect; and be so present with them when they sit to judge and discuss the Causes of this Nation, they may imitate the Assembly of those that are to sit upon the Twelve Thrones at the last great Assembly, that they may now judge or determine of things no otherwise than they hope or fear then to be judged themselves, and determined of to all eternity.

I beseech God to bless all that suffer in this Persecution, and let the blessing express in the 126th Psalm light upon them speedily, that God turning their Captivity, all mouths may be filled with joys, and tongues with singings. Convert, O Lord, our Captivity, as streams in the South, that those who now sowe in tears, may reap in joy; and for this temporal death, O blessed Trinity, give me eternal life; let my Body dye to the World for the love of thee, that my Soul may live for ever, and love in thee my God and dear Redeemer *Amen.* Sweet Jesus *Amen.*

**FINIS.**

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